

the mass was to find other exponents of history than Machiavelli, and in his English contemporary, Sir Thomas More, it could claim a champion, who moved in a very different world of political thought and inspiration from that of the philosopher of San Casciano.

Like Machiavelli, More views politics from the secular standpoint, though this standpoint is the level of his own noble mind. The intellect and tone of the two writers differ as widely as the real and the ideal. Machiavelli is scientific ; More philanthropic. Machiavelli seeks to govern men ; More to improve them. More moralises ; Machiavelli scarcely ever. More's State is founded and governed on principles of justice and humanity; Machiavelli cares more for the *raison d'état* than for justice and humanity. In communion with the former we breathe the atmosphere of a finely-toned mind, which reflects the dictates of a generous heart. With the latter we are among political schemers, to whom politics is not so much the study of human happiness as a system of colossal egotism.

More is a publicist of extraordinary boldness, considering time and circumstances. There might be universal

jubilation over the accession of Henry VIII., but More

did not shut his eyes to the evil side of the new monarchic

government. In the ill-disguised *role* of the romancer

he stands forth as the militant social and political reformer.

He is no mere dreamer of communistic dreams, of fancy

States, and it hardly needed an Erasmus to tell us that

"Utopia" was written to expose the social and political

abuses rampant among the European nations. The fact must be

apparent to even the superficial reader. Hence its practical as

well as its literary interest. It is alike one of the most

finished productions of humanism, and a monument of the

quickened intellectual life which was being turned to the

criticism of institutions as well as books. It is replete with the

instinct, the aspiration, of liberty; and More, in criticising

the unjust
expedients of the early Tudor monarchs, shows
himself the fear
less opponent of a system which the anarchy of
the Wars of
the Roses had otherwise made both popular
and necessary.
It is permeated by the keen, inquisitive spirit
which was seeking
ing satisfaction in the adventurous discovery of
new lands
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